

HULL'S CRUCIBLE.

" And the fire shall try every man's work : of what sort it is."

Vol. VII.

18 Eliot Street, Boston, For the Week Ending August 4, 1877.

No. 5

Original Poetry.

LIFE'S POEM.

DY MRS. E. M. ODEBKIRK.

[To Miss Sarah Carpenter, in answer to her request for a poem.
Written while waiting for the train, and on the cars between Oswego and Hannibal, July 4th, 1877.]

You ask me to write you a poem,
If the muses are willing I might,
But oft when I feel I need them
The fairies skip out of my sight.
What kind of a poem would suit?
Shall I sing you of love or of hate?
I fear the goddess will fail me
As here in the denot I wait.

As near in the depot I wait.
Ugh ! the fumes of tobacco are stifling
Enough to draw demons from hell.
Hark ! the train is coming, I hear
The whistle and the engine bell.
There, now I'm seated all cosey
In the car, I'll take this seat alone.
Oh, no, sitting just beside me
Is Agness, my loved angel one !

I know by the look she gives me
That she has for me kind words and true;
Ah, yes! I can see now plainly
That she has a few thoughts for you.
"Life is a poem, my sister,
If we only will read it aright,
When the soul is in harmony
Its meaning is plain to our sight.

Sarah, rest now by the wayside
And gather the beautiful flowers,
Wait not for the distant future
To bring you the bright gladsome hours.
O, treasure the fresh bright blossoms
That are strewn in the path at your feet,
Breathing forth God's true perfume.

O, treasure the glad free laughter
Of an innocent child in its glee;
Treasure the power God gives thee
To love all humanity free.
List to the birds as they warble
The ever old new story of love
To their mates, in nature's freedom
The same as the angels above.

List to the breathings of nature.
In her every department of life,
The poems God writes for his children
With beauty and harmony rise.
O why should the soul go starving
When the store-house of nature is free?
Or why should the soul go thirsting
When life's wine belongeth to thee?

Drink of its nectarine sweetness,
Feed thy soul on the manna of love
Till harmony reigns in its temple
And the inspirations above:
Quicken thy life as the sunlight
While changing the bud to the flower
Unfolds the soft white petals
By its wonderous infinite power.

When all life will render a poem
To thy soul as you journey along,
And the angels above will bless thee
With the gift of a beautiful song.
A song that was sung in glory
When the natural love-child had birth,
Proclaiming the glorious tidings,
Joy and peace and good will on earth.

Polemics.

Entered, according to Act of Congress, in the year 1853, by
STEPHEN PEARL ANDREWS,
the Clerk's office of the District Court of the United States for the Southern
District of New York.

LOVE, MARRIAGE AND DIVORCE.

—AND—
THE SOVEREIGNTY OF THE INDIVIDUAL

**A DISCUSSION BY HENRY JAMES, HORACE GREELEY
AND STEPHEN PEARL ANDREWS: INCLUDING
THE FINAL REPLIES OF MR. ANDREWS,
REJECTED BY THE TRIBUNE.**

APPENDIX.

(CONCLUDED FROM OUR LAST.)

But, in the next place, you come upon the next of our principles in the circle, namely, that Cost is the equitable limit of Price. From this you dissent, on grounds that show that you have not fully grasped the idea of the manner in which principles are appropriately put forth after all notion of authority or enforcement is abandoned. The gist of your objections is contained in the following statements:

"We have said that the possession of property is essential to the sovereignty of the individual. In this statement we find the refutation of Mr. Warren's second principle, that Cost is the limit of Price. According to this theory, equal amounts of [equally reputant] labor are made to balance each other, without regard to the value of the product. Equitable commerce, it maintains, is the exchange of the results of equal labor as virtual equivalents. A commodity which has cost you the labor of an hour is to be exchanged on equal terms for one that has cost me labor to the same amount of time, irrespective of the utility of the product to either party."

Again: "Individual property is based on the right of the individual to the products of his own labor. But if the product of my labor is my own, no one can decide the terms on which I shall part with it but myself. The right of exchanging it at pleasure is involved in the right of ownership. The attempt to establish a compulsory law for this purpose is a gross violation of my acknowledged sovereignty. This view, we think is fatal to the theory in question, apart from the practical inconveniences that would arise from its application."

This indictment seems to consist of three counts, stated or implied. 1. that we deny that the individual is entitled to the product of his own labor. 2. That we repudiate, in some sense not specified, the possession of property, and the right of exchanging it at pleasure. And 3. That we attempt to establish a compulsory law to regulate price in the Sovereignty of the Individual. To all of these counts we simply plead not guilty, and put ourselves upon the country. Indeed, we are utterly unable to account for the fact, that any man, having looked into our books, could have made them, otherwise than by recurring to another of our principles—Infinite Individuality, which embraces and accounts for every conceivable diversity in the understanding of language.

The proposition that the individual is entitled to the products of his own labor, can not, it is true, be accepted without limitation and modification. If I have employed my labor in hunting, catching and handcuffing you, and reducing you to submission, it can hardly be assumed as an axiom of social science that I become entitled to the ownership of you thereby. So, if I employed my superior wit or skill, or accumulative labor, which is power, in reducing you by more subtle means to a condition of servitude, the axiom in question cannot be adduced in justification. In order to entitle me to the products of my own labor, my labor must have been justly bestowed : that is, it must have been exerted at my own cost ; that is again, I must not throw the burdensome consequences of my conduct on others. Cost enters, therefore, in the final analysis, into the question of ownership. But let that pass. The question more immediately up now relates to the exchange of products confessedly belonging to the parties. We admit, under the modification stated, that every man is entitled to the product of his own labor. Even this basis, chosen by our critic, excludes natural wealth, including uncultured or natural skill, from any claim for remuneration, and carries him headlong in our direction, as he will find when he has leisure to follow out his principle into its logical consequences.

As to the second count, that we repudiate property and the right of accumulating and exchanging at will, we simply deny. We only repudiate the right of accumulating other people's property : and as for exchanges, they are the burden of our whole doctrine.

As to the third, the attempt to establish a compulsory law to regulate price. This you regard as a gross violation of the sovereignty of the individual. Verily so do we; and if we attempted anything of the kind, undoubted

ly equitable commerce would be a failure. It is simply for the reason that we do nothing of the sort that it is not a failure, and is not, save in the judgment of the *Tribune*, like to be. It is precisely for the reason that we hold the doctrine of the sovereignty of the individual that we are forever prohibited from establishing not only this, but any other compulsory law. But this does not, we apprehend, prohibit us from discovering, accepting, announcing and acting upon principles. It is precisely this difference between a compulsory law and a principle which our critic has failed to apprehend, and which the world sadly needs to appreciate. It is this misapprehension which lies at the bottom of the hasty decision he has rendered upon the System of Principles brought to his attention, which being rectified, the decision itself goes to the ground as destitute of any support or validity. As this is the hinge of the whole matter at issue, therefore, let us endeavor to make it a little clear.

We do not deny your right to the product, and the full product of your labor. We allow you to retain the possession of it as long as you choose. Nay, further, if you determine to dispose of it, we do not require nor insist in any manner upon your disposing of it otherwise than upon any terms that you choose, if you can find a purchaser. We do not oppose a feather's weight to your entire freedom. We commit no encroachment upon the fullest exercise of your Individual Sovereignty. We can not do so consistently, ~~with, as, or not during a day, and then~~ and then of selling for any price, no matter how great the hardship to the purchaser. In other words, you are entitled to the freedom of doing right or wrong, for the better or the worse, with what is clearly your own. This leaves the question, however, of *what it is right or wrong for you to do*, entirely open to be settled, further on, by other principles—but to be settled still solely by and for yourself, with no foreign interference whatsoever. Is it not possible that being thus entirely freed from compulsion, and thrown entirely upon yourself for a decision, you may wish to know for yourself which is the right and which the wrong principles upon which to carry on your exchanges—which will place you in harmonious, equitable, and the most truly advantageous relations with your fellow-men; which will bring you into antagonism with all the world, confusion, general insecurity of condition, and prevalent wretchedness. Will the man who shall communicate that knowledge to you thereby commit any breach of your Individual Sovereignty, provided he “adapts the supply to the demand? If you are desirous of knowing the laws of health, and I make you aware of the Principle of Physiology, which demands the ventilation of houses, is that “a gross violation of the Sovereignty of the Individual?” If I undertook to compel you to construct your habitation upon a given plan, even for your benefit, I admit that it would be so; but, is simply communicating the knowledge to such as want it, any encroachment? If a dozen individuals, operated upon by such knowledge, voluntarily, in concert or separately, enlarge their windows or otherwise modify their residences to insure this desirable end, is there any surrender of their individual sovereignty? Yet to assert this would be precisely equivalent to the fault found with our circle of Principles, by *The Tribune.*

It does not follow, because I have the right, and every other man has the right to the products of his labor and to the liberty of retaining them forever in his own hands, that it is, therefore, either right or best that all men should retain all their own products, and that there should be no Commerce whatsoever. Neither does it follow, because any man has the right to the freedom to sell his products in any manner that he pleases, that it is, therefore, either right or best that he should sell them upon the very worst prin-

HULL'S CRUCIBLE.

ceple that can be conceived of. It can not be rightly said that any man has a right to do wrong; but every man has the right to the freedom to do wrong. In other words, he has the right not to be interfered with in the exercise of his own judgment of right, although it may lead him to do what all the world pronounce wrong, provided only that he acts at his own cost, that is, that he do not throw the burdensome consequences of his acts on others.

Having thus completely disposed of the charge that the "Cost Principle" is *per se* an infraction of the other Principle—"The Sovereignty of the Individual"—the question returns; what is the right Principle to regulate the exchange of products between man and man? I ask this question, not for the purpose of enforcing that principle compulsorily upon you, but for the purpose of satisfying the intellectual and moral attributes of my nature. You ask it, if at all, in the same manner, for yourself. In reply, we have placed before us two different principles; one, that of the exchange of equivalent Values or Benefits; the other, that of the exchange of equivalent Costs or Burdens. One is the Value Principle, the other is the Cost Principle. The one now prevails in the world, the other we contend for—not, be it remembered, to enforce it upon any body, but as the true or right thing. I have found no less than two hundred and fourteen pages absolutely required to set forth, in the most condensed manner, the parallel between the two. I can not repeat (in a newspaper article) what I have thus said. I can not conceive how, having read the book, you could simply repeat the old theory, the wrong, the outrage, the civilized cannibalism of which are too patent to be either disguised or palliated. It is equally inconceivable how, having read the book, you could reject the simplicity, the obvious truth, and the high harmonic results of the Cost Principle. We may, perhaps, seek for the solution in the radical misconception into which you had been betrayed by haste, and which I have endeavored to rectify.

~~Not having time or space here, then, to expound or~~ ~~de-~~ ~~cant and prophetically, by affirming somewhat in relation thereto. It is nothing less than the grand reformatory idea of Commerce, corresponding to the Protestant idea in the religious world, and to the idea of Self-Government in the political; and inasmuch as "Commerce is King," pre-eminently so, in this age, it is the Grand Idea of the Age. It is now in its infancy. Many a man who will cast his eye over this discussion will hardly know what the words mean. "Cost the Limit of price," will be to him a jargon of terms. Nevertheless in those words is contained the most fundamental, the most potent, and the most revolutionary idea of the nineteenth century; a watchword of Reform which comes not humbly, saying, "by your leave," but with power, saying to the capitalist, "you must." By means of it, the rendering of justice to labor is no longer to be a matter of Grace, but of Necessity. It is an idea, too, which is to permeate the public mind without bluster, without agitation. Already the organization of Equity Villages is going on with a quietness that leaves them to be sought for by those who have a demand for truer relations among men, and with a real success which will dispense with all criticism at an early day. The time is not distant when the fact that a leading Social reformer and reviewer pronounced the Cost Principle a failure, will be quoted among the Curiosities of Literature.~~

THE BIBLE STORY OF CREATION.

BY W. S. BELL.

[A LECTURE DELIVERED IN INVESTIGATOR HALL.]

[Continued from our last.]

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded, saying, Thou shall not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth." But in the stone book of the earth, geology has discovered that thorns and thistles were as plentiful in the primeval world as they are now.

"In the sweat of thy face shalt thou eat bread. Here it is affirmed that labor is a curse, but the whole history of man proves that industry is healthful to both body and mind, and that from human activities spring the happiness

and progress of the race. If there is any use to which we may apply the term *salvation*, it must be found in properly directed human exertions. And the avocation of tilling the soil is often attended with as much enjoyment of mind and body as is any other human employment. There is certainly no curse about it. But the declaration that man was to eat bread in the sweat of his face, as a punishment or curse, for the apple or persimmon, is simply a stupid assertion, because we have already seen that man was put in the garden of Eden to dress it and keep it (Gen. ii: 15.) Here is work and sweat, too, but they are not called curses. Adam was then an innocent, law-abiding man, and had, no doubt, many queries about the object of his labor; its profits, etc. When he was put in the garden and given his outfit for dressing it and keeping it, he was told that if he should eat of the fruit of a certain tree, that "in the day thou eatest thereof thou shalt surely die," but he ate and did not die, and the old serpent told him he would not. Which told the truth, the Lord God, or the serpent? But after he had taken a bite of that apple, he was cursed with labor, the very thing most unlike a curse, if we know what a curse is; and then it was announced to him—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it was thou taken; for dust thou art and unto dust shalt thou return. One thing is evident, there was no intention on the part of the creator to send him back to dust *that very day*. He was to live until he should die of old age, which was at the age of 950 years. "But he became mortal on the day he ate the apple or persimmon, or whatever it was." Not so; Adam was a mortal being because he ate of the different trees in the garden before he ever touched the persimmon tree. Now eating and drinking imply growth, mortality and decay. The single fact that he did eat showed he must die. And again, he did not go back to dust, for nine-tenths of his body, when decomposed, were gases. And still further, death was not introduced into the world by the mere biting of earth show that death was in the world thousands of years before Adams time; and Eve knew something of this—she knew what was meant by the phrase—"thou shalt surely die." "And Adam called his wife's name Eve, because she was the mother of all living," (Gen. iii: 20) and yet there was not another human being alive on the earth but Adam. Afterwards (Gen. vi: 1) "Adam knew Eve, his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord." But previous to the birth and previous even to the conception of Cain, she was the "mother of all living"! Possibly she was the mother of those Nod children. "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them (Gen. iii: 21.) If it had been their former habit to go naked in the garden, it would seem that coats of skin would be a trifle too heavy and warm; more suitable for Greenland or the regions of the North Pole. Besides we do not see much propriety in the Lord engaging in tailoring for Adam and Eve when they could have done the work themselves. They knew how to sew fig leaves (Gen. iii: 7) and make aprons for themselves, and undoubtedly could have made coats. And they might have made coats for themselves, in the first place, instead of the frail fig leaf aprons, if it was cold they felt and not shame. It is true that by some change in the temperature, or change of the season, both of them may have taken cold. In that case it was imperative that the style of wardrobe should be changed from fig-leaf aprons to coats of skins. Still we must insist that the proper thing in the case would have been to have compelled Adam and Eve to cut, baste and stitch up their own garments, they would then have only done their duty and it would have led them to appreciate their clothing and take good care of it. But where did these skins, out of which Adam's ulster and Eve's overskirt were made, come from? Something has either died a natural death or has been slaughtered. There was death in the world then before Adam died, and he did not introduce death into the world.

"And the Lord God said, Behold the man has become as one of us to know good and evil: and now lest he should put forth his hand and take also of the tree of life, and eat and live forever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence

e was taken" (Gen. iii: 22). But where was Eve, the "mother of all living" throughout the whole region where nobody lived? What has become of her? Is she left behind, though motherless, yet charged with the responsibility of all living? She must have gone out voluntarily. It has been her characteristic to make sacrifice ever since, and we are warranted in concluding that she voluntarily shared Adam's lot, although but a day or two before he had treated her shabbily by trying to throw off all responsibility about that apple or persimmon, saying whiningly—"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Adam was hard up for an excuse, when he could offer nothing better than that. But why did not the Good Maker permit the creature to eat of the tree of life? It would seem natural in a case where a father had a son, over whom he had not been able or willing to watch so carefully as to prevent him from falling into misfortune, that if under such circumstances his son should fall and bruise his head, that if the parent had any medicine or liniment in the house, he would bring it out immediately and restore his son to perfect health and soundness. And here was a case very similar—Adam had taken an apple or persimmon and had thereby become more like the gods, and he now had an opportunity to eat of the tree of life and become still more like these immortal beings, but he was persecuted by his own father. The serpent had helped man to a knowledge of good and evil, that is, he had quenched the thirst for knowledge, one of the noblest impulses of human nature, and now an opportunity was offered where Adam's father could have made him immortal, and yet lie positively refused to do so, but turned him out of the garden to wander abroad over the earth, or die.

This Bible story of creation, as we have seen, contradicts itself constantly, and at the same time contradicts the generally established truths of science relating to astronomy and geology. There are two different cosmogonies in Genesis; one written by a writer who calls God, *Jehovah*, and two different histories of creation. Not a matter of surprise then that the account of this ancient invention of the universe should get slightly mixed. But we labor under a delusion in reading these accounts, if we suppose they were taken down in short-hand, and on the spot, six thousand years ago. And yet the familiar style of the writer is such as would lead most readers to suppose that the writer was on hand early in the morning of the first day of creation. God said this and that. Adam and Eve made "fig-leaf aprons;"—very precise as to the kind of leaves. The serpent talks with Eve, and she hears his words and she replies, and he hears,—and then the voice (with legs) walking in the garden,—the call to Adam after he had hid behind a tree,—all this style of expression makes the impression that the writer was there and saw and heard it all.

[To be Continued.]

Platform Regulations.

1. Any person wishing to deliver a regular speech before the Campers, will make their request at head quarters at least twenty-four hours in advance.
2. Any one wishing to speak in Conference, will hand their name and residence to the Chairman, and each one will be called to the stand in their regular order.
3. Each speaker in Conference will be limited to ten minutes, unless by special arrangement.
4. No speaker will be permitted to speak more than once at one meeting, except by especial permission, until others have had an opportunity.
5. While our Platform is free for thought, each speaker must respect the thoughts and feelings of others, and not deal in abusive language.
6. The above rules to be varied by announcement as circumstances may require.

HULL'S CRUCIBLE.

Correspondence.

The Cause of "Hard Times." Who are the "Tramps?" Who is Responsible?

DEAR BRO. HULL: I truly wish so good and enlightened a man as Moses Hull, in his lecture at Skowhegan, Me., as reported in Chase's *Chronicle*, and printed in the CRUCIBLE of the 9th inst., could have "laid the axe at the root of the tree," instead of lopping off the branches. It is now towards half a century since so-called Modern Reformers have been trying to find the enemy, but up to the present time, nearly all are in the dark. But as "God has chosen the weak to confound the mighty," permit one who "too often undertakes to drive his reform wedges the large and foremost," to try to get at the bottom of the serious state of affairs all over the country. Before we talk of a cure let us look at the cause, and see who are the real "tramps," and who is responsible for "hard times." There must be some great underlying cause for this fearful state of affairs in our country. It is a sad fact that the people are in worse than Egyptian darkness of the real cause.

My dear brother Moses Hull, you pass through the various cities of our country and see the thousands of sign-boards of bankers, brokers, bond-holders, lawyers, doctors and thousands of others who are drones in society; are you still at a loss to know how this vast army is fed? Is there not some great secret why one half the potatoes and other useful things we have produced for the last fifty years, have been stolen by the above named class? Writing to Mr. Garrison's *Liberator* in 1853, I said: "What causes this vast amount of crime and suffering in the world? What supports such a great number of brokers, bankers, priests, lawyers, doctors, politicians, and millions of others too numerous to mention? What enables a man to buy 50,000 acres of land, and others to own a thousand slaves? How do the tyrants of the old world own everything, while the laborers who do all the work, own nothing? It is by a combination of men in power, with the use of money instead of labor. And this combination and money must be destroyed."

For the sake of the suffering millions, starving to death, let us see if we ever can find the cause of our woes.

Paul says: "The love of money is root of all evil." I deny it! But Shakespeare, who is full as good authority, goes deeper than Bro. Paul, and says: "Gold is poison to men's souls, doing more murders in this loathsome world than ought eke we know." Yes, my dear Bro. Moses, it is money that enables the drones in the hive to get the most and the best of the honey. In the name of all we hold sacred and dear, do not, I pray you, blame the poor, starving souls who have been cheated out of their rights, and turned into the highway to starve, but strike home to the real "tramps," bond-holders, interest-takers, renters of houses, priests, 80,000 lawyers, doctors, and all who are non-producers, and who live on the bread of others. Who are the "tramps?" I saw more than twenty thousand of them last winter in Washington, D. C. Some five hundred in the Senate and House, loafing, smoking, drinking and squandering millions of the people's hard earnings. Five thousand tramps in the treasury building,

and as many more in that useless concern called the Patent Office. The Post Office is nothing but a ring, doing a great deal of needless work. Then I saw another fifty thousand dollar tramp in the White House, with bloated face and stupid countenance. Then there was that outrageous standing menace to peace, the army and navy officers, a large portion of which are the very worst kind of tramps.

Who are the tramps? Go out on any of the thoroughfares in your cities, and you can see thousands of tramps, some of which resemble camels standing on their hind legs, sweeping the streets with costly silks and satins, which some poor man or woman has earned for them.

The great curse of the world is MONEY, by which the vast army of loafers above named are enabled to live without labor. Strike money out of the world, and the tramp will disappear at once. Let us have an exchange of products; let us have a unity life; stop buying and selling, and there will be no more tramps, no cheating, stealing, murdering, no army or navy, no disgraceful police force to watch his brother man, while he ought to be in bed.

And now who is responsible for this fearful condition of society? Not only all the above named classes of tramps, but every one who spends a farthing needlessly in silks, satins, ribbons, flounces, hoops, bustle, long trailing dresses and silly, useless jewelry, or any costly show either in dress or anything they do not need. All the above-named parties are responsible for "hard times." And these are not all. Those who preach or heal the sick and take money for their services, are responsible for hard times. ~~What salary did Jesus and his apostles receive?~~ can any one answer the question? Jesus sent out his disciples to preach and heal upon the only true principle, viz., "without scrip or purse, or two coats apiece."

And you, Moses Hull, are going to lecture for the Greenback Party, are you? And what does this new party propose to do? Is it any more than "throwing a tub to the whale," or a bait to the devil? Dare they raise the cry of "repudiation" to the bloated land-holder.

Has the green-back party ever declared to the world that money in itself possesses no value, that it cannot earn one dime in a thousand years, and, therefore, it is a crime to take pay for the use of it? And what does Moses Hull want a political party at all for? Is he not a law unto himself? Socially, for several years, he has lived a noble life; cannot he continue to print his paper, do all he needs to do without the aid of a sword-supported political party? To all those who want the costly luxury (?) called a government, I say, have your government if you must and support it, but do not call on me, for I do not ask your protection, (and I should not get it if I did, and I will not pay one farthing for you to make laws I do not want and will not obey. Again I ask the question, what does Moses Hull want a political party for? And what are the principles upon which political parties are based. I answer by quoting from the *Liberator* of 1855. "Pray what else than to subject, by violence, the will of one man, to the will of another, is the work of politics? Politics rests on the alleged unfitness for self-government of mankind in general, including the most intelligent and moral. Political rule

and slave rule are one—one creed—that men are not fit for liberty, and ought not to be trusted therewith; one object—to subject them; one instrumentality—coercion; one spirit—they subject to the extent of their ability, permit no liberty they can hinder."

"Politics rests on the alleged unfitness for self-government."

Is not Moses Hull "fit for self-government?" If so, (and I believe he is), then let the political parties go to hell, or rather stay in hell, where they already are. And you are going to hold a "Reform Camp meeting," are you? It is a noble purpose. Permit me to suggest a motto to be printed in capitals, and hung over the platform: "One World at a Time." And I pray that you may not spend too much time on the worn out subject, whether we are to dance for millions of years, a four-handed reel up among the stars, but try to keep on terra firma, where millions are cheated and stoned. If you print this letter never mind about the grammar or spelling, for it was written in haste in the snatches of time between hanging up the scyth and taking up the pitchfork. If it contains errors or nonsense, it was written by a Practical Reformer by the name of Seward Mitchell.

So. Sebec, Me., July 13. 1877.

A Petition.

To the Honorable Senate and House of Representatives in Congress Assembled: The undersigned, citizens of the United States and of the State of Massachusetts, respectfully ask your earliest attention to the following petition, which in our judgment is for the best interests of the whole people of this great Republic. For which we are ever in duty bound to pray.

Knowing our government to possess the same right and ability to loan, that it has to borrow money, we propose that all paper money hereafter issued by the United States, be issued from the treasury, direct through ~~petition by the people, in localities where such offices are desired.~~

Such money to be secured by first mortgage on real estate, the loan not to exceed the assessed value of such estate. All mortgages to bear interest equal to the average increase of national wealth, (or three per cent. per annum) and to be canceled at the pleasure of the grantor, after one year, and to expire five years from the date thereof, and that money, so issued, must be a legal tender at its face value, for all debts within the United States.

Accompanying this petition is the following letter:

Moses Hull:—The amount of taxable property in the United States is \$26,000,000,000; under mortgage at six per cent. \$15,000,000,000; interest on mortgaged property, \$900,000,000. The interest on the above, at three per cent. would be \$450,000,000. This amount would pay the running expenses of our government and cancel the public debt of the United States in twelve years, without taxation; it would furnish the people with all the money they could give security for, at a lower rate of interest than they could otherwise obtain it. The money would be as good as gold, because secured by real estate. It would take from the broker and banker their business and give it to the people to whom it rightly belongs, and would not require one-third of the officers employed at present, to assess and collect the internal revenue and customs. With proper blanks, the expenses attending the business would be very small.

Please think of this, and publish your objection in the CRUCIBLE, and oblige,

Your humble servant,

Wm. F. AMBLER.

Natick, Mass.

WHY NOT?

The railroads, more particularly the Baltimore and Ohio railroad, say they cannot pay the wages demanded by their striking men; they actually had not the money in the treasury. This is not true, but supposing it to be true, why is it? It is not because the railroad has not done a heavy business, and at remunerative rates. The company has not for many years paid a dividend of less than 8 per cent., and sometimes has paid 10 per cent. Besides that, it pays its officers large salaries, and other expenses accordingly. Under these circumstances we again ask, why the company cannot pay its workmen living wages? To us the reason is obvious: they must keep their stock up in the market, this can only be done by making large dividends. The railroad must produce from 8 to 10 per cent. dividend, and nearly half of that on watered stock. There are several reasons why this must be done, the first of which is, that anything less than that will not pay as much as capitalists can get for their money elsewhere. Uncle Sam is offering his bonds to capitalists for their credit, not for their gold, be it understood, at 4 and 4 1/2 per cent., gold interest payable semiannually, and the bonds released from taxation; besides he offers to issue to them ninety thousand dollars in money for every one hundred thousand dollars in bonds they will deposit with the comptroller of the currency, and on this they can make, as bankers, from 6 to 12 per cent. interest. Thus more can be made out of money invested in bonds than in any productive enterprise. Now in order to make railroad stocks compete with U. S. bonds, they must make large dividends. This can only be done in

of the people by raising their tariffs on passengers and freights. 2. Take it out of their workingmen.

Should they adopt the former policy, the people will not patronize the road; freights will go by water, and people will stay at home, so that is out of the question. The only thing left for them to do is to take the money, needed to keep their stock up, out of their workmen. This they have done. Thus wages are being reduced from time to time, in order that they may report heavy dividends from year to year as they did this year. They report now that after paying every expense, including 8 per cent. dividends, during the year 1876, they had left in the treasury, of the net earnings of the road, over \$1,600,000. The poor railroad now has in its treasury, \$10,000,000. Every penny of it made either in their enormous profits on freight and passenger tariffs, or out of their workmen. Should they attempt many more games of cutting down salaries, in order to keep up their dividends on watered stock, they may need all that money to build new cars and depots and to re-lay their torn-up tracks.

When the government issues money directly to the people, in such quantities as they may need, and at a rate of not more than three or four per cent. interest, the cut-down and consequent wars between capital and labor will cease.

M. H.

HULL'S CRUCIBLE.

Pernicious Humbugs.

Somebody in Europe once tried an experiment on a flock of sheep. An obstruction was put across the track they were expected to go and then the sheep were started in that direction. Sheep, like their more dignified bipeds of the *genus homo*, have a habit of always following a magnate of their species, copying with a scrupulous exactitude his every movement. When the high-toned leader of the *genus ovis* came to the obstruction across the path, he had no other choice but to leap over it, and the others of course followed suit. But after the first two or three muttions had established the precedent of leaping at this particular spot in the obstruction, was remarked by a person who kept himself concealed while doing so, meantime, the other sheep came straining along, and supposing that they were to leap at that particular spot without so much as inquiring *why* they should do so, each one continued to imitate the example of his predecessors.

After all we biped muttions display but little more intellectuality than our wooly cousins of the barn-yard. We do many things as useless, if not with as little thought as they.

During the drift period, sands were brought from the north with the ice, in its journey southward, and deposited in great beds all along the line of its travel, burying beneath it vast heaps of decaying vegetables, and half putrid animals. The imprisoned waters every now and then bursts up through this rotting debris into gushing springs. They may be found in all parts of the country among the drift deposits. The peninsula of Michigan is full of them, where they are known as merely because some mutton

head has pronounced them possessed of some medicinal qualities. If rotting debris and mephitic gasses have medicinal qualities, they may be had at my place, where a mud-hole can be made. All that is necessary is to throw a few carcasses of horses, cattle, dogs, cats, &c., with a lot of decaying vegetables in, and keep it well covered with water, and have some chemist analyze it, and find the sodium, iron, &c., which always abound in such places, and then let the unthinking simple muttions drink of it. If the putrid stuff raises a rebellion within the system, all the emunctories will be excited to action to rid the system of the poison, which if they succeed in doing, the disease will be exchanged for another one not quite so bad, or, perhaps, worse; but if they fail the disease, assisted by the manure-soup has killed them.

Another hum-bug is cod liver oil for the consumption. It is possible that now and then a person has derived benefit from this greasy stuff, but it is not a natural remedy. Fat is always deposited in the system as an obstructant rendering it sluggish, thickening the valves of the heart and causing three-fourths of the apoplectic diseases that occur in the country. Giving one disease for another is not the true cure. Another cure of consumption is vampirism, which is likely to become the crying sin of the age. Indeed, so great is the demand for blood by those who have been fed on it, that they are never so happy as when they see it flowing, and another generation is being stamped so with the instinct, that probably murders will be on the increase for a long time to come. Not long since we read the case of a lady

who had been fed by her husband, who was a physician, upon blood fresh from the butcher's stall, until she had acquired such an appetite for it, that she was absolutely unhappy without it. He accidentally hurt himself one day, and to relieve the wound she sucked the blood from it. The effect was astonishing. The taste of blood fired up her appetite as if she had been a wild, carnivorous animal. The next day she prevailed upon her husband to open a vein in his leg, from which she sucked his warm life blood. This was but a prelude to the vampirism too horrible for credit. Every day the wife demanded more blood, and while she fattened on his life, he lost flesh and began to decline, and still the wife continued her demands upon him when she knew she was feasting and fattening upon his very life. Finally, to escape a miserable death, the husband was compelled to flee from his wife as if she were a ravenous beast. Whether he ever recovered is not known, as lest his wife should find him out, he keeps his whereabouts a profound secret.

Without stopping to discuss the principle of blood and flesh diet, whether it is necessary as food or not, we feel safe in saying it is entirely unnecessary as a medicine. It breeds a disease infinitely worse than the appetite for opium, rum, or tobacco, and neither that nor cod liver oil should ever, under any circumstances be used as a medicine. Nature has provided remedies for all diseases that are curable, without the use of these, and where a cure is possible it should always be performed in harmony with natural laws. We have had quite a number of cases of consumption in our time, not one of which we ever lost, and we never used any

grain from the fields, or fall from the heavens combined with magnetism. Had we resorted to the various methods practiced by allopathic physicians, we should have even no more fortunate than they. D. W. H.

Washingtonian.

DEAR CRUCIBLE: You put the wrong head on me when you gave my last communication the caption, "Guildism." There are too many isms afloat for me to launch another. If, indeed, I paddle my own canoe on the turbid waters of philosophy, politics and theology, my craft is too primitive and too diminutive to carry passengers. I care not how many barges swim along side; but it will require a skillful navigator to tack short enough to keep in my wake. Other seamen had better mind their own jib, than watch my rudder.

When I observe the acrimonious controversy indulged in by the divine evangelists of the gospel of peace, I am filled with amusement at the want of harmony between those who are sailing to heaven in the same boat. Because there is a rope drawn athwart ships, separating the steerage from the cabin passengers, it does not appear to me a sufficient cause for beligerance.

Not only the Roman Catholic, but the English and the Dissenting, the Lutheran and the Presbyterian churches, with the Mohammedan and the Mormon, the Jewish and the Pagan, all based upon the assumption of an infallibility which is conferred by inspiration of God, and immutably confirmed by priestly ordination. If God is universal, as they all affirm, the ecclesiastics of each of these sects must believe themselves heirs to the divine right to rule, not only to their own adherents, but to subject all others to acquiescence, or force them to servitude.

The religious organizations have all practiced consistently this pious principle of priestly intolerance to the extent of their power. The only reason why fire and sword, gibbet and guillotine, are not now engaged as busily as formerly, in disciplining heretics, is on account, not of a change in the spirit of these exclusive institutions, but because they are so balanced that no one has sufficient ascendancy to prosecute its desires.

If man is depraved by birth, and saved by faith in a dead Christ, as taught by his professed apostles, the whole scheme of the papacy and its dogmatic teachings and despotic conduct, logically follows. The only questions to be settled are: is the notion of original sin and its vicarious atonement true? and, which party can muster the greatest army and munitions of war?

Many Protestants in Washington are wide awake regarding the encroachments and boasts of Romanists. Rev. J. P. Newman has preached and published two strong sermons against the Pope, and held a very bitter newspaper tilt with Father Boyle and Father White. But as they all people earth with knaves, hell with men, and heaven with slaves, they should shake hands over Christ's cup, and swear eternal truce, by Moses.

Politics is considerable, and religion is a big thing; but alcohol is more esteemed than them both. This is not a proverb of Solomon but is just as true, even if it is a Guildism. If certain preachers and editors who proclaim against Catholic Rome and the heathen Chine would deny themselves of spirituous beverages, they would be more efficient in their own field, and cease to be a hindrance to the progress of moral virtue. Could the whole concern of Church and

~~Country, if they will not work for temperance, they would do more good by their silence than they have done by their proclamations. In view of their purity, we, in the name of temperance, say to these as Diogenes said to Alexander: "Stand out of my light."~~

I will not forget to accord a mead of praise to the Metropolitan Baptist Church, on Capitol Hill, for its firm temperance foundation. It is a bright witness that the Lord has a few names even in this Sardis; may their light never be hid. This little church withdrew from the Navy Yard Church because it fellow-shipped a beer brewer for the sake of his money. Said brewer is now a drunken vagabond, and the old church has not the grace to labor with him.

The Mrs. R. B. Hayes Temperance Club is flourishing. If it could only convert the President, and give the Boston Mayor new ideas of duty, how magnificent would be its glory. But we must wait.

JOHN H. P. GUILD.

Washington, D. C., July, 1877.

The Illinois Medical Bill.

[The following communication should have appeared long since, but like many others it has been compelled to await its chance.]

SISTER MATTIE:—“A great and notable thing is done in the land.” Esculapiuses of the land, the concentrated wisdom of all the ages, in the shape, and under the notion, guise and necessity of diplomated quackery, have just gone through a most extreme parturient labor, and have brought forth a—a “woolly,” I guess, “horse.” These sheep-skinned vampires who have so long lived upon the life blood, as well as the pockets

of the people, fearing lest their occupation would be gone, their giants slain by a pebble from the sling of the little shepherd, have turned to the legislature for help, and have got a law passed forbidding the use of nature’s helps, under a penalty of \$50 to \$500, or imprisonment for thirty to three hundred and sixty-five days! So much for practicing without certificate. Now who are the physicians which this blunderbuss is pointed at? I will quote a part of Section 12 of the Licence:

“Whoever shall publicly profess, by writing or printing, or any other method, to cure or treat disease, injury or deformity, . . . by manipulation or other expedient, shall pay a licence of \$100 a month, to be collected in the usual way.”

Don’t you think that these wearers of the cloak made of the lion’s skin are terribly pushed? The law makes an exception in favor of students yet in diapers. The doctors have winced for a long while under the goadings of their ill success as compared with the success of mediumistic practice, and yet were compelled to endure it: they had no redress for the failure of their mountebank pretensions, however these pretensions might suffer in the eyes of discerning people, but to invoke legislation. But what a woful confession was this, of arrogance and weakness, on their part!

I am not disappointed at all at what our legislature has done, for I know its character to be a fit one to do the dirty work of those who subsidize it.

But the people have one chance yet; for if they get too lazy or sick to work themselves, they can go dirty; for according to the law nobody but the doctor will be permitted to manipulate them, not even to cure dirt. Then again, it is said that our Illinois water is not pure, so when we want aqua aura, we can send and have the doctor come, and he can make water.

L. A. YMAN.

Plano, Ill., June 26, 1877.

The strike.

DEAR CRUCIBLE: A Conference was held in Plum Street Hall this morning to consider the cause and cure of strikes, in reference to the late strike among the railroad laborers. All were deeply interested and earnest remarks were made; each one of course saying and believing that our own particular hobby or reform work was the cure. Now a question good editors. Is it necessary to the success of every reform worker to think his or her mission is the most important? It seems that all great benefactors have thought the salvation of the world depended upon their success, and this no doubt urged them on to greater achievement. Thus it is well. Every cog in the wheel of evolution is necessary. For one, I am interested in all reforms and deem one as important as another, and am glad that the CRUCIBLE is broad enough to discuss any question in which humanity is interested. Let us thus unfold in the sun-light of universal love and truth, giving credit to all, and believing our own merely better for us because we may be best fitted for it, or because circumstances lead us thither. A. B. Child says that our work for truth is not the cause of human redemption, but the effects of our soul’s growth. But I have digressed from the subject. I was going to say that we talked long upon the question before the meeting, but did not conclude what we should do. Now, here I am going to bring in my hobby just as I criticised all for doing.

Can you tell, dear CRUCIBLE, why the reformers of Vineland cannot do just the thing that Moses Hull told us to do in his lecture, last fall; to operate in our business, using Labor Exchange Certificates as much as we can for money, and thus act upon true principles of equity, which in time will cure strikes, because it will unite capital and labor, and bless and encourage all classes in the right.

SADA BAILEY

The Triumph of Faith!

Rarely have we done a more painful duty than to fill our columns with records of savage judicial murders, which are alike shocking in the perpetration, and ominous of severe retribution to come. Government is never so weak as when it makes martyrs of opponents, and never so wicked as when, as itself in the wrong, it kills those "guilty" of asserting Natural Right. Granting that the "Mollie Maguires" were ignorant ruffians, that they killed the coal bosses as alleged, that they intentionally instituted a reign of terror, (none of which assertions are proved to be true), this does not alter the fact that the nature and purpose of their organization is purely defensive, or that the "government" which takes their lives is organized robbery and war against labor. History need ask no further vindication of these martyrs than can be found in the facts, given by their bitter opponent, the Boston Herald, quoted in our "Opposition" column. The cold-blooded atrocity which these trials and executions reveal in the political and financial managers behind the scenes, is without a parallel in modern history. Let it be remembered in future tragic phases of this "irrepressible conflict" that *Capital, not Labor*, was the invasively responsible actor in this atrocious savagery. GOVERNOR HARTRANFT and FRANKLIN B. GOWEN have not only enrolled themselves with the Virginians who killed Nat Turner and John Brown, but have furnished a ferocious precedent which working-people may but too justly copy in the "taking off" of factory lords, bankers, railway kings and high seated political exponents of capital, when the rebounding blows come, as come they surely will.

The Word aims, now as heretofore, to secure a settlement of the labor question by peaceful evolution; but as our sympathies are with the Revolution of 1776 as against Geo. III, with slaves as against masters, so we recognize the fact that the martyrs of June 21st, in killing coal bosses, (if so) stood for the natural right of labors to land and their earnings thereon; while those who strangled the deceased, seek increase for which they return no equivalent; by taking the means of living, aggressively take life, and hence are robbers and murderers in a wholesale, systematic and merciless sense. And as the exponents of liberty who fell at Bunker Hill and Harpers Ferry are remembered with affectionate respect, so the cause of the Mollie Maguires will be seen more and more to be "the cause of human nature." One can give no greater proof of devotion to ideas than to cheerfully die for them. As it was our privilege to chronicle in last Word the sublime faith of European Internationalist who glory'd death, so the firm attitude of those eleven Labor Reformers on a capitalist scaffold, reveals a basis of moral conviction here, which the more it is assailed the more it will conquer.

True to its old oppressive instincts when it prophesied an eclipse of the slave's hope, as now and then an abolitionist was struck down, the Boston Herald says the Mollie Maguires are "practically dead;" rather, they have just begun to live; among the destitute mining populations of the Interior, with the profit-robed factory operatives of New England, by the squalid millions of our cities, their names are known and cherished; in song and story, in religious convocations, in political campaigns, on gory fields of resistance their faith will be a growing, informing power. It is Gowen, Hartranft and their fellow conspirators against right who are dead;" by the foolish ferocity of their bloody work they have fixed the eyes of millions on the stupendous piracies which they administer, and re-inforced the miner's cause with the disinterested moral feeling of all observers. That eleven manual laborers, "all dying like men," "all protesting their innocence" of the crimes alleged, have unflinchingly chosen death to slavery or dishonor is a triumph of faith of which the labor reform movement may well be proud; and while the savage capitalists who slew them, will live only to be execrated, the heroic death of these servants of right, like that of John Brown, will help "make the gallows glorious like the cross!"—The Word.

Hull's Crucible.

MOSES HULL,
MATTIE SAWYER, { *Conductors.*
D. W. HULL.

Boston, Saturday, Aug. 4, 1877.

Hull's Crucible is Independent and Progressive, devoted to the interests of no sect or party. Its editors solicit short, pithy articles on any subject germane to the interests of humanity. Lengthy articles will only be inserted when of great interest, or when not crowding too much on other matter. No well-written article will be rejected on account of its sentiments. The *Crucible* has no room for offensive personalities. Anonymous articles will not be published unless, as a guarantee of good faith, the author's real name is made known to the editors. Rejected articles will be returned only at the request and expense of those who write them.

DEDICATORY SONG.

BY MATTIE SAWYER.

[Sung at the opening of the U. R. A. Camp-meeting.]

We come to-day with cheerful song
Where the air is pure and free,
To dedicate this grand old shrine
To the cause of Liberty:
To rear an altar where each soul
Can leave its loftiest prayer;
May the Christs of justice, freedom, love,
Find their true apostles here.

O, spirits of the mighty dead,
Come fill our souls with power,
Give inspiration as we need,
To sanctify this hour.

O touch our brains with loftier thoughts,
Imbue our spirits o'er,
Until our watchword may become
Onward forever more.

O, loved ones from the Golden Shore,
Now cross the silent stream
And pitch your tents with us to dwell
On the banks of fair Shawsheen:
Bring from your bright perennial fields
The flowers and fruits of love,
Until this earthly grove shall bear
Semblance to those above.

Our Camp-Meeting.

At the present writing (Thursday, A. M.) it is hard to predict much concerning our Camp-meeting. There are already twenty-five tents pitched, the most of which are occupied and the remainder engaged. The clatter of hammers and saws can be heard all over the ground, and some seem to be fixing up as though they had come to stay. Floors are being laid and carpeted in most of the tents. All seem to anticipate a good time. Tomorrow is our first "field day;" to-day prospects are good for a splendid opening.

Pardon Mattie's "short comings," she positively has not been able to get a minute to write. She hopes to get time soon to write more than ever. Just now her heart is sad, her beloved brother, formerly her husband, has passed to the spirit world. His remains were buried in Baldwinsville last Sunday. He was a grand, good man—was one of the few husbands who never imposed on his wife; one of the few brothers who could always be depended upon as a brother. Mattie may, in a future issue of the *CRUCIBLE*, give an extended notice of his life and character.

Pardon us for our short comings, we are doing the best we can.

To sleep well, go to bed with warm feet an empty stomach, and an unexcited brain. Be sure to keep a clear conscience. Then shall your sleep be dreamless, and your days long in the land.

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A reader of the *Hebrew Leader* proposes the following remedy for the ills of the flesh and spirit, composed of leaves, plants, and roots, which, if taken without a wry face, will make any man respectable and happy:—

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Leave off smoking.

Leave off chewing.

Leave off snuffing.

Leave off swearing.

Plant your pleasure in the home circle.

Plant your business in some honorable employment.

Plant your faith in Truth.

Root your habits in industry.

Root your feelings in benevolence.

Root your affections in God.

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EXTRACTS FROM LETTERS.

Executive Mansion, Washington Apr. 9, 1877.
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[SEAL.]

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By a very serious mistake on our part, or rather on the part of our informants, we failed to reach our appointment in Nassau Hall last Sunday night. Those who should know told us the train left at six. We got to the depot to learn that the train had been gone ten minutes. Just then we felt a little profane, but, no, we didn't swear.

W.M. A. BERKEY, author of "Money Question," writes: "My opinion is, we are not half way to the bottom yet, and it will work just as slavery did, unless the green-back men do something to avert the disaster. When that time comes the people will repudiate the entire debt, then we will have greenbacks in earnest."

MR. JOHN F. AUGUSTUS, who occupies an office directly under our *sanctum sanctorum*, had a call of rather an unpleasant nature, sometime between 10 a.m. and noon on Wednesday. Some party or parties unknown, broke a light of glass in his door, crawled through and stole some coats. In order to save those light-fingered gentry trouble and shoe-leather, we would say that our linen duster hangs high and our \$000,000 is deposited in the (sand) bank, so that a visit to our office would prove unremunerative.

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For sale by the author, John Brown Smith, Amherst, Mass., for 25 cents.

THE RADICAL REVIEW, (2d No.) to be issued August 15th, will present the following table of contents:

Female kinship and Maternal Filiation; Walt Whitman; Nirvana; System of Economical Contradictions—Chapter I. of the Economic science; The Labor dollar; The All-Loving; The Orthodox basis of Revivalism; Paul at Athens; Law of Prices—A Demonstration of the necessity for an Indefinite Increase of Money; Current literature; Chips from my Studio.

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Whatever pain their may be in the performance of a duty, there will be more in the neglect of it.

It is better to sow a good heart with kindness than a field with corn, for the heart's harvest is perpetual.

To say, "I can forgive, but cannot forget," is only an ungracious way of refusing forgiveness.

Nature has neither language nor discourse, but she creates tongues and hearts by which she feels and speaks.

The best inheritance from your father is poverty and a good name. If you have both of these, you are unusually fortunate, and your prospects in life are of the brightest sort.

Idleness is the nursery of crime. It is that prolific germ of which all rank and poisonous vices are the fruits. It is the field where "the enemy sows tares while men sleep." Could we trace the history of a large class of vices, we should find that they originate from the want of employment, and are brought in to supply its place.

Useful Knowledge.

A man walks three miles an hour.

A horse trots seven.

Steamboats run 18.

Sailing vessels make 10.

Slow rivers flow four.

Rapid rivers flow seven.

Storms move 36.

Hurricanes 80.

A rifle-ball 1,000 miles a minnute.

Sound 1,143.

Light 190,000.

Electricity 380,000.

A barrel of flour weighs 196 pounds.

A barrel of pork, 200.

A barrel of powder, 25.

A firkin of butter, 56.

A tub of butter, 84.

Wheat, beans and clover seed, 60 pounds to the bushel.

Corn, rye and flax seed, 56.

Buckwheat, 52.

A barrel of rice, 60.

Barley, 48.

Oats, 35.

Coarse Salt, 85.

Sixty drops make a teaspoonful.

Three teaspoonful—one-third of an ounce. Four thousand eight hundred and forty square yards make an acre.

A square mill, 640 acres.

To measure an acre: 209 feet on each side, making a square acre within an inch. There are 2,750 languages.

One person dies at each pulsation of the heart.

A generation is 15 years.

Average of life, 31 years.—Exchange.

Special Notices.

A CONVENTION of the New England LABOR REFORM LEAGUE will be held in Boston, 176 Tremont Street, Sunday and Monday, Sept. 16th, 17th, three sessions each day. Particulars hereafter.

The pressing demand for the consideration of the Labor Question incident to "the great Strike" require the holding of a Labor Reform Convention in Sept. 16th and 17th, and the consequent postponement of the Anti-Death Convention, one month.

A FREE CONVENTION will be held in Marbury Grove, Westside of Swanlake, Swanville, Me., Saturday and Sunday, Aug. 25 & 26, sessions at 10 A. M. and 2 P. M. each day. Subjects, "Free Belief," "Government," "Labor Reform" and "Free Love." Persons coming from a distance, via Sarsport and Belfast, will please send their names to Geo. C. Waite or John Royal, Swanville, 10 or 15 days before the meeting, that conveyance to the grounds may be provided for them. For further particulars address Geo. C. Waite, Sandy Point,

A CONVENTION UNDER THE AUSPICES OF THE NEW ENGLAND FREE LOVE LEAGUE will be held in Boston, 176 Tremont St., Sunday and Monday, Sept. 23 & 24, day and evening; Mrs. and Mr. Heywood will then open CLASSES IN SOCIALISM for the public discussion in Boston, every evening during that week, of Love and Labor Questions. Subsequently they will visit Worcester, Providence and other New England cities, on the same mission.

The Second Annual Convention of the Universal Reform Association will take place on Monday, 10 A. M., Aug. 13th, at Shawsheen River Grove, for the election of officers and the transaction of other business.

Per order of the Committee.

MOSES HULL, Pres.

MATTIE SAWYER, Sec.

Universal Reform Campmeeting. The Universal Reform Association will hold a Campmeeting in Shawsheen River Grove. Commencing on Wednesday, Aug. 1, and holding over three Sundays.

Arrangements have been made to carry passengers to and from the campmeeting over the Boston and Main R. R., at greatly reduced rates. Good speakers, both radical and conservative are being engaged and arrangements perfected for the most profitable meeting, to the participants, ever held in New England.

MOSES HULL, PRES.

MATTIE SAWYER, SECY.

Dr C. C. York, Ex. Com.
G. W. Keyes,

A GROVE MEETING will be held by the Universalists, Unitarians, Spiritualists and Liberalists at Greenwood school-house in Kirklin Township, Clinton Co., Indiana commencing on the 3rd Sunday in July. Good speakers will be present.